

CREATION -AND- FORMATION.

Continued from last week

"And so it is written the first man Adam was made a living soul the last Adam was made a quickening spirit.

Howbeit that was not first which is spiritual but that which is natural and afterward that which is spiritual.

The first man is of the earth, earthy; the second man is the Lord from heaven.

As is the earth such are they also that are earthly and as is the heavenly such are they also that are heavenly." 1. Cor. 15-45-46-47-48.

The first thing we notice in this language is, "And so it is written, the first man Adam was made a living soul; that is the first complete man until after Christ died on the cross, and gave the Gentiles a living soul, making him a complete man. As we have from time to time proven by the Word. The first man. This to the one man theory believers would seem as the Adam was the beginning of all human beings but from a close observance of the scriptures this God did not say. For Adam in the garden was not the first natural man. For the following scripture would and does condemn such belief. Please read.

"Howbeit that was not first which is spiritual; but that which is natural and afterward that which is spiritual." (1 Cor. 15-45)

The Readers will see in this scripture that when God said the first man Adam was made a living soul; that He was speaking of the man that He formed and placed in the garden. This we say is truth. And when we read the rest of the verse, "the last man Adam was made a quickening spirit." Our apponants say this refers to Christ. But when

we look at the 46 v. quoted above we must say Christ is not included in this scripture. For this 46 verse is an explanation of the 45. For He says, "Howbeit that which was first was not spiritual Christ, always was a spiritual being He could not of been the character spoken of in this manner. "The last man Adam was made a quickening spirit" This explains the fact that there was a natural man, before the man formed and placed in the garden. Therefore Christ would have to be left out, for Christ was always spiritual. And this scripture says that the natural was before the spiritual. Now then for the benefit of our readers, and especially for our opponants we shall read the scriptures in question with an explanation with the explanation standing in brackets "The first man Adam (the formed man in the garden) was made a living soul. "The last man Adam (the created man created on the sixth day who) was made a quickening spirit (at the death of Christ). Howbeit that which was first (the created man; Gentile) was not spiritual but natural. (That is they were a natural man, the character that God spoken of in this manner. That is a people that is not a people) The man Adam spoken of was the first complete man on the earth.

The second man Adam spoken of, in 1 Cor. 15-45 was the first natural man on earth; but not being a spiritual man he was not a complete man. Hence the first man spoken of in the 45 verse of 1 Cor. 15 ch. Was the man formed and placed in the garden because he was the first complete man. And the second one spoken of in the same chapter is the man created on the sixth day a natural man and not a complete man until Christ died. As the 46 v. explains and also the 47 v. confirms the same fact.

The created man was of the earth that is just an earthly, man for God said through his prophet that he had set the world in his heart; For God gave him dominion over all the earth; therefore, he was an earthly man,

made for the earth. In this same verse he says that the second man was the Lord from heaven. This according to the explanation which God has given, has reference to the man in the garden because Luke says:

"Which was the son of Enos which was the son of Seth, which was the son of Adam which was the son of God. (Luke 3 38.)

Adam the son of God! This will show to the reader that God in this explanation in the 46 v. changes the two men right around "vicy veroy;" wherefore we read again;

"The first man is of the earth earthy; the second man, is the Lord from heaven.

As is the earthy such are they also that are earthy; and as is the heavenly, such are they also that are heavenly." (1 Cor. 15 - 47-48.)

It was on the account of the difference existing between these two people spoken of in these verses that caused Paul to speak in the manner in which he did of the resurrection of the dead in this language;

"But some man will say, How are the dead raised up? and with what body do they come?"

But God giveth it a body as it hath pleased him, and to every seed his own body.

All flesh is not the same flesh; but there is one kind of flesh of men another flesh of beasts another of fishes, and another of birds.

There are also celestial bodies and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another.

There is one glory of the sun and another glory of the moon, and another glory of the stars, for one star differeth from another star in glory.

So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption.

It is sown in dishonour it is raised in glory; it is sown in weakness it is raised in power.

It is sown a natural body, it is raised a spiritual body. There

[Continued to Page 5]